# TUMBLINGSTO

"BEHOLD I LAY IN SION A STUMBLING-STONE AND ROCK OF OFFENCE."-Romans IX., 33.

VOL. 10.

TOLEDO,

OHIO,

1885. JANUARY.

N U. 11.

Entered at the Post Office at Toledo, O., as second-class matter. THE STUMBLINGSTONE, published mouthly at Toledo, Ohio, by Lyman H. Johnson. Address, 265 Tenth St., TOLEDO, OHIO.

Donations for the cause may be sent to the above address. Donations for the cause may be sent to the above address.

We put no price on the paper, but send it to all subscribers who send us their names according to postal laws. We estimate the cost at 40 cents per cepy for one year. But this is paid by voluntary donations, so that all who want the paper can have it whether they pay or not. The truth of God is not bought or sold. Send for all you want. State the number, write the address plainly; give Post-office, County and State.

State the number of papers you, can find readers for, send names of those who want it regularly, and those to whom one copy should be sent.

Inform us if any papers sent to your office are not taken out or not read; as we want none wasted.

Those wishing the paper discontinued, or an address changed, must give the name, the Post Office, County and State to which

This paper is sent to none who do not want it, without prepayment at transient rates. If we do not hear from subscribers once a year we shall be likely to drop their names. It is not money that we want, but to know that the paper is winted, and when the means sent us fails to equal the number, went for we shall stop sending. We are limited in other words to the means which God supplies us through contributions' and other sources. We know that there is no other object for which money is paid that bears any comparison to the importance of sending out the truth we publish. it has been sent.

No paper can depend on human patronage and be a true mouthpiece for God.

To find our office and residence, take Monroe St. herse car and keep that street north westerly just two miles beyond street ears, then one hundred rods north on next street is our place. But we have also our residence and study at the Chapel house, 205 Tenth st., where some of us will be found most of the time.

We are hearing from thousands new in every state and country, nearly, who are getting their eyes open to the iniquity of the moneyed sect corporations called CHURCH, and are content to have Jesus only, and be impartially joined to all who are his, taking the Bible and not human tradition.

This issue is printed in February,

Sin is not an abstract quality, nor a 'misfortune, nor an act or condition of ignorance or innocence; but is the evil intent of a wilfull enemy of God and righteous'

This paper has no controversy with any thing but sin, and hence cannot deal with opponents jestingly, or complacently, nor with words of indulgence, but with that abhorrence which will burn the wicked in an eternal hell. It is not ours to punish, sin, but we have to treat it sin spirit and in words which correspond to its character and infinite desert. To treat sin gently and lowingly is to partake it's guilt, and treason against virtue and against God. Whosever will be

a friend of the world is the enemy of God." Jas. 4:.4.

### The Pastor of St. John's M. E. Church Toledo, Tested By the WORD of GOD.

The command of Jesus to beware of false prophets requires us to subject the leading preachers of our cities to the Bible test. And one example will illustrate most other cases.

The pastor of St. John's Methodist E. is a very sucdessful and reputable example of the most zealous devotee of man-made churches. I presume he is a faultless pattern of a gentleman by the world's standard, and doubtless sincers in his devotion to church interests.

Above seventy have been added to the society since January 1st. I have never before seen the church organization by man so exalted in Christ's stead as hav-

effect. And so he called upon all to join whether converted or not, and said that they could get religion af-

At one of his meetings a common sinner was present, and did not kneel with the rest. The leader came and asked him to join the church. He replied: "No I won't join any such concern as this. You havn't got any toligion. This church aint for poor folks. It is for the rich. I don't want anything to do with such a church as this." With such words of righteous rebuke the sinner drove the leader away astonished at his more faithful preaching than was wont to be heard in that

Now I ask that preacher, who will probably see these words, if his course is true to Methodism, not to say Bible religion!

Does not Wesley say that "A Methodist is one who has the love of God shed abroad in his heart by the Holy Ghost given unto him," and that all other conditions have nothing to do with constituting a Methodist? And yet this preacher would make people Methodists without the Holy Ghost, and even tell them to trust joining the church to save them, and to make the church their very God! Wesley did not call the Methodist societies the church at all. He recognized the church as consisting of all who were truly in Christ, and such alone as true Methodists. He says even this: "I and all who follow my judgment do vehemently refuse to be distinguished from other men by any but retuse to be distinguished from other men by any but the common principles of christianity, renouncing and detesting all other marks of distinction." This with detesting all other marks of distinction." This with God's building, and the dwelling place of his Spirit his strong language against all denominational divis-ions, places Wesley and original Methodists in perfect

contrast and antagonism to this huge fraud of St. John's, which bears that venerable name:

And when we see the pride and worldliness of that grand house and congregation, with its frolics and the atricals for raising money, in contrast with the humility and unworldiness of the despised and persecuted Methodists of Wesley's time, the absurdity of his claims to Methodism is most astonishing!

Especially when we take the Bible which excludes all other ways and names but Christ, and see how this pretended church of his, a corporation of this world with nothing but secular and money power, claims to be the only salvation for man, denying that Christ can save alone outside their pale, we see all the arrogance of papal Rome, whose height of presumption was reached when she assumed that there was no salvation outside her communion.

This Pastor of St. John repeatedly affirmed that all were lost who stayed outide with Jesus alone and refused to come into the Methodist or other sectarian

Oh, norrible usurper of Christ's headship, and God defying idolatry and blasphemey of "The Max of sin, which sits in the temple of God (the church) and exalts itself above all that is called God"!

To, assume that this earthly, corporation which has no more purity, nor so much, as the political parties of our times, is Christ's body, outside of which is no salvaltion from sin! Oh, what presumption of hypocrisy and arrogance! What vaulting ambition that dares to rival Christ and say that he cannot save souls outside of this Methodist cob-house of man's building!

This is precisely what Mr. A... repeatedly said and taught from his pulpit.

Yes this preacher has got his commission and authority to preach in St. John's pulpit from the illegit-imate mongrel corporation of Christ and Mammon falsely called Methodist, which has not so much right to commission preachers of Christ as the Hartford Insurance Co., or Wm. H. Vanderbilt!

And he affirms that his soul market is the best there is and is constantly urging sinners with all the vehemence of an experienced auctioneer to make a bid for stock in the Methodist concern as the only escape from soulbankruptcy.

No temple of pagan idolatry nor altar of Baal ever reared itself in such impudent defiance 'of Jehovah as

this Methodist antichrist. I never have heard from Methodist preachers before such extravagant claims for the divinity of Methodism and its saving power, as from this man. They have hitherto had too much sense or shrewdness to attach such saving importance to these cobwebs of human

organisms. But this preacher and priest of Methodism is manifestly farther advanced in the progress of this ambitious rival of Rome.

I account for this increase of church idolatry as the result of the late centennial anniversaries of Methodism, where never as before all the priests of this Great Harlot spent their enthusiasm in the most extravagant glorifications of her attractions and virtues. The effect of that anniversary has undoubtedly been to infuse the whole of that corrupt body with a more blind devotion to their Jezebel Mother than they had before. It is certain that now no priest of Rome can surpass this pastor of St. John's in his superstitious zeal and homge for the harlot which claims to be the bride the church of Christ.

But, Glory to God, He will soon Judge both the old This M. E. Pastor has been rushing into the church all who would join it without regard to any christian experience. He said on one eccasion: "Why, bless fourth, and committed fornication with her with all her other daughters who with her wine of fornication has so long made the phations drunk! The whole of this great Babylon which has enriched the merchants of the you, it is the church that eaves"! or words to the Mother of Harlots and this with all her other daughters wrath. Rev. 18.

On Sabbath Feb. 15, he took in several members, and preached from Ruth 1, the words of Ruth to Naomi: "Whither thou goest I will go; where thou lodgest I will lodge: thy people shall be my people, and thy God my God: Where thou diest I will die and there will be buried." He applied this devotion of Ruth to Naomi to the obligations of members to be devoted to the Methodist church the mother they had adopted.

The whole of his argument from this text was to enforce on all an entire consecration for life to the Methodist people and Methodist God. They were to leave the world, and all other denominations behind, and cleave to the Methodist with all their powers in life, and in death, and the grave. I presume in that semi-pagan audience few realized that a profounder idolatry was preached in that sermon than ever was inculcated by a priest of Juggernaut. Peter the Hermit in his wildest enthusiasm for papal Rome never exceeded this preacher of St. John in his superstitious inspirations of carnal and idolatrous devotion.

It is only the benighting power of sectarian heathenism that prevents any from seeing that this devotion to an organization by man, is identically the, same as the superstition which worships Jugger-Hindoo

naut. 'There is no difference whatever between worshiping a man-made church, and any other man-made god.

which he is deluding the souls of men! His responsibility with the Rible in his hands is a hundred fold greater than the priests and devotees of papal or any . heathen superstition.

There is no greater sin possible than this idolatry for a church which falsely pretends to be the body of Christ, but of which Christ is not the head, nor door, nor foundation; since to be in Christ is not to be in it, and to be in it is not to be in Christ.

During this discourse the preacher said that the church of Christ included all on earth who were in him by saving faith, and then so presented the Methodist corporation as to make his hearers understand it to be the same as Christ's church, with perhaps some other insignificant branches. The subtlety he showed in attempting to confound the M. E. with the church of Christ, was shockingly manifest to all who know the Scriptures. At one time he would be speaking of the Bible church with scripture proofs, then he would bring in the modern concern only a hundred years old as the same divine institution!

If my child had showed such subtlety of deception I should have to apply the rod. No boy of twelve years is so ignorant of the Bible as to be excusable for calling a modern sect the church of the New Testament times, whose names were only recorded in heaven. I would not trust a boy with fifty cents who should show such dishonesty. Yet all man's church advocates and sect defenders have to lie, and get used to it, and think it right in behalf of their church. Every one knows that this is true of Catholics, and no less true of Protestant sects: Such idolatry always sears all conscience for the truth.

Again, the preacher said that the Methodist discipline made Jesus Christ the head of the church. I wanted to ask him whether it made Jesus head of every member, or the head of the bishops, and these the head of the presiding elders, and they the head. of the pastors, and the pastors the head of class-leaders, and class-leaders the heads of the members? I want to know how many theads Jesus has between him and his

'The fact is that the Methodist Baal puts in four sets of heads between Jesus and the members of his body! So then when the preacher said the Methodist church made Jesus only its head, it was a four fold lie, since there are four sets of heads between him and the church! If Jesus is head at all, he is only the head of the bishops. But the manifest truth is he is no more the head of the M. E. bishops, than of the Roman Catholic pope. It is the same false pretense in both cases, and none other head in reality exists but the Father of lies, from whence the whole Ecclesiastical imposture

Again, the preacher said that the M. E. church made the Bible its only rule of faith and practice.

How is it then about the book of discipline? What is the discipline for, if the Bible is the only law governing its members? There is another big mistake here which I cannot distinguish from a lie. It is not pleasant to say Lie. That is an ugly word. "All liars shall have their part in the lake of fire." And to lie about God's church or way of salvation is infinitely worse than to lie about mere property matters. It is better to be lied out of money than ont of a hope of

Look the facts square in the face. Suppose a man is on trial in the Methodist church, which is appealed to as Methodist law, the Bible or discipline? Suppose a man is accused before Methodist authorities for not paying his quarterages or attending class, and he should take the Bible for his defense, and say that to please Jesus he had paid all his money to persons more worthy or in greater need, and had attended meetings where he could do more good,-which would govern in that case, the Bible or the Discipline?

Suppose a member was on trial for rebuking church sin, and speaking in meeting when his conscience required it, but the minister forbade it, would the BIBLE, or the DISCIPLINE and Methodist Pore govern such a

case in the Methodist church, which?

Again, suppose I or any child of God, or known miner of Jesus, not a Methodist, should exercise equal liberty in St. John's or other Methodist meeting and pulpit, which would govern in such a case, the Bible which knows no sect lines, or the Methodist discipline and Methodist pope. Which is it that gives the pastor of St. John the exclusive right to that pulpit, and to govern all its meetings, the Bible, or the book of dis-

cipline?

I have cited proof enough, There is no fool so stupid but knows that when the pastor of St. John said that the Bible was made the only rule of faith and practice by the Methodist church, he told what he knew to be a monstrous falsehood, as square a contradiction of all the facts as ever came from the heart and tongue of

any liar. He doubtless did not realize it, because lies are the defense of every sect church, and all sect advocates are -steeped and schooled in lies until it becomes their second nature. If I had not passed through the same school when I was made a sectarian preacher I would

not know this fact as I now do. In defense of church idolatry we lie without knowing it. We lie from habit, and we lie from principle, we lie from devotion to our religion so long as our religion is Oh, that God would open the eyes of this most paidolatry. Idolatry like all other sin, has no other degan of all pagan priests to the fearful idolatry into tense but lies. So long as a man is devoted to a sect he will lie to defend it, and his word is worth no more as regards his religion, than the word of a thief. Never, until a man is stripped of all idolatry and sin, and he worships the true God alone, can his word betrusted in any matters per training to his lusts or adol- blind and leaders of the blind!

This explains the strong language of Jeremiah to-ward rebellious idolatrous Israel: "An assembly of treacherous men, they bend their tongues like their bow for lies. But they are not valiant for the truth upon the earth.—They will deceive every one his neighbor, and will not speak the truth: they have taught their tongue to speak lies." Jer. 9; 4, 5.
Yet this pastor of St. John's is as fine a gentleman

as ever courted popular favor, or served as a supple tool of a pope or a king. Not one of those who were fed at Jezebel's table was more oily mouthed toward Ahab's court, than he is toward the hierarchy he serves, or the souls he would entice.

But this same man has a forked tongue that can dart venom at the Elijah's of God! "

Brother and Sister King of North Toledo, two simple-hearted saints of the living God, with hearts burdened like old Jeremiah's for His wayward church and for real salvation, attended his late revival meetings. They were at first received lovingly, and asked to join the Methodist idol. But they recused to bow down to the golden image, or to receive the mark of its name in their foreheads. Then began a war against them. They were told that their services were not wanted. Because they testified to Jesus alone as able to save without man's church; they were forbid to speak any more in his name. Jealousy for the Methodist name was fully ardused by the name of Jesus alone which

they exalted.

The preacher then from the pulpit hurled the blackest lies against the Christ of the Bible butside the
Methodist idol. He thundered his denunciations and curses upon all who had Jesus alone butside of his and other church crafts. He said all such were sure of hell! He said those who advocated Jesus as Savior without the Methodist or other cob-houses, were cranks as bad or worse than Guiteau! No character was hateful enough for him to cite for blackening) those who teach

Jesus alone. The very spirit of the Spanish Inquisition which raged against the Protestants for teaching the sufficiener of Christ without the church was manifested by this devotes of the Methodist hierarchy. If he had the power, as he showed the disposition, and could cover up the crime, he would not hesitate to put the advocates of Christ alone to the torture and fatal traps of that famous Spanish dungeon.

The spirit which could denounce christian men and women for their faith in Jesus only against church eraft, as cranks and worse than Guiteau, is the same spirit, and hence would use the same violence that the martyrs suffered at the hands of Romish priest-craft.

The torture and rack of vile slander which he used against godly men and women for their conscience literal tortures the papists used in their bloody persecutions of the sixteenth century.

I write this sorrowfully, with no ill-will nor desire to harm this preacher, who has done me no, personal injury, and who doubtless thinks he is doing, God service, and stands as high in the esteem of this community as any other man. But I am obliged to publish the facts of peril to the church and the souls of men. ! This turning the church of Christ and the cause of humanity into a verial circle and system of idoltarry is the most dangerous work of deception and fraud, to which man kindi can betexposedinari \* at " vo. it c atan

Church idolatey mistakenafor obristianity, corrupts the fountain of all good, and is the most blighting curse which afflicts our land and aworld. This is the hot-bed and nursery of all infidelity, the dung-hill which breeds the proffing Ingersols and the flawless Communeter ....

the spoining ingersols and the lawless Communely and the second of the Awful Deception.

Lies with the Awful Deception.

Lides not to give offense by a trops tant strain of complaint and fault finding, but how can't, hold, my peace and see the masses of dear precious souls deceived and sacrificed to the greed, of the Moloch of modern indulative the moneyed, corporations, which make imerchandise of them and of lesus.

Obstant Acould sound the warning, trumpet tongued, to all the world against the awful delusions somanifest in sectarian revivals and so called shristian work!

in sectarian revivals and so called shristian work!
The greatest perilito the church and ... to mankind is
the spurious revivals and conversions reflected by such
as Moody, Harrison and hosts of other like workers and
their imitators, and the buffoon and a clown of tall this
throughous free the Schlating Army ( stupendous farce, the Salvation Army 1 30. 1 in Sincerer and precious souls are mixed up in all this -fearful work of deception ; 11 75 ; "B

The foundation of this work of lies is the false teach ing so universal and acceptable, that the conversion of hinners'to religion is proof of "God's vapprobation. Heffee anything that makes converts is esteemed holy and divine. This is an especially agreeable view to the builders of human; sects. But it is the fundamental error in this whole deception

While it is true that God may and often does use wicked men and measures to effect good, and the salwicked men and measures to effect good, and the salivation of sinners, yet thousands are converted in these revivals whose moral character is not changed. They are not converted to righteousness, although "they become religious. The most religious people now as in Christ's time, are often the most false and wicked. "In this lies the whole deception. The Tharisees made converts to religion but not to righteousness. The converts were like themselves, only two fold worse. The stream cannot rise above its fountain.

genuineness instead of God's law, he has given them because we are outside the above sect lines.

truth and righteousness, full of religious zeal just like truth and righteousness, full of religious zeal just like In Obio at that assembly meeting near Bucryrus, this spirit the old Pharisees who would crucify the Christ of ran to the wildest extent, brethren condemning and rejecting the Bible to-day just as eighteen hundred years ago.

All this popular christian revival work is in perfect harmony with the carnal mind and heart of rebel man, and at perfect enmity with the true God and his Christ.

All may see and know these facts if they will only compare this so called christian work with the Bible, but they will not. They measure all things by their own convenience, and pleasure, and not by the law of God. They don't want the truth; they want only what is reputable, in fashion, in harmony with the

world, and brings, no reproach, persecution nor cross.

Look at the nine pin alleys, billiards, theatricals, worldly frolics and greed for money, and strange def vices for getting it, in the christian associations, churches, ministerial and religious circles every where; the horrible mockery of pulpit and choir where modey and entertainment is the object of worship, and the sickening levity and worldliness of preachers and worshipers, then say if you can that with all this iniquity the revival work is of God!

You know better, yet you love a lie rather than the

In eternity you who now thus sow to the wind will reap the whirlwind! With Moody and 'all your favorite evangelists who flatter you for your money and and numbers to swell their ranks of deceived souls, you' will wail in hell! It cannot be otherwise! You know that the Bible is a lie if all this stupendous contradiction of its spirit and teaching is not a sham, an infinitely awful delusion!

In spite of Papal or Protestant Babylon, God may save some honest souls in the midst of her corruptions; but not one will escape his wrath who has the light and refuses to obey the truth, and the call to come out of her that we be not partaker of her sins and we receive not of her plagues."

. If God is pleased to save any who have lived in ignorance, that is his business; but if we do not obey the truth and walk in all the light he has given us we must eternally perish with all the ungodly and the hypo-

Written Jan. 3.

### Spurious Revivals.

The Hollidays have past. The fun and frolic new gives place to the week of prayer. The reaction from worldly mirth and hilarity has set in, and like a drunkard after his spree they are having the blues in all the churches, crying to God for salvation and making atonemontary to and process for the week of revenue.

Revivals are reported in progress in the churches of Babylon. Many conversions, are taking place, and multitudes are deceived with the idea that God's work is progressing gloriously in these, revivals, and conversions.

In eternity on how, differently, will these revivats be

God's work begins with his church. We read no where of revivals in Scripture, except a humiliation of the church, aputting away of sin which has defiled flis people. "Judgment must begin at the house of God." When we see these churches, so called repenting of their worldliness and sin putting an end to her abomic nable! Christmas frolics, worldly socials festivals, shows fairs, etc., her greed for money, fashions, and pride of this world, and above all when they seek the function the old Bible faith, and abandon, churches not of God, made by man, corporations of the first which make merchandise of Josus and of souls, the most hor rible iniquity on earth, then will we believe that God's work is revived and genuine salvation has come. But under the circumstances, by the Bible standard every honest reader knows that these revivals have from the bottomless pit, full of deception and hypocripy. bottomless pit, full of deception and hypocrisy.

Into this compassing seatand laud for converts when the greatest singers are at home in all these churches is the most glaring hypocrisy, justiwhat Jesus rebuked in the Pharisees of oldy 70, God, forbid that converts the pharisees of oldy 70, God, forbid that converts the masses of existing church members, who have a few masses of existing church members, who have a few thinks the following the following the masses of existing church members, who have a few thinks the following t

next symmer, and policy to be desired. Di'S. Warner of the 'Gospel-Trumpet, 'the organ of the little sect which makes second-work theory, and from four to six ordinances a test of christian character, now comes out and publishes us as lead of the devil and not the Holy Spirit.

over to delusion to have their fill of converts, and of their own chosen ways.

And the masses who hate God's word are all sweep ing downsthe broad way together, priests and people, any one without specifying some manifest unrighteousness this wholesale deception of the masses by haters of the wholesale deception of the masses by haters of truth and righteousness full of relicious zeal inst like

each other casting one another out of the house as devils, etc., until pandemonium seemed to have broken loose. It is no wonder Warner's wife was driven away from him. This is precisley that fanaticism which breaks up families. I learned

about it by sad-experience of precisely the same thing many years ago. I see that Warner and Fisher are in the same fanaticism now, raising bedlam at Diamondale and elsewhere.

There is nothing so absurd as their pretense to being out of sects when they are the narrowest of all sects: or to the Holy Spirit, when such wild disorder and malignant wrangling are the faults. Mark this self avident Bible, truth. No. Spirit. the fruits! Mark this self-evident Bible truth. NO SPIRIT WHICH CONDEMNS A BROTHER FOR ANY THING EXCEPT SIN BY THE TEST OF GOD'S ETERNAL LAW WHICH ALL CAN SEE,

CAN BE THE SPIRIT OF GOD.

Since writing the above I just returned from Diamondale hynere Warner has been and his three sects builders, Cole, Foot and Jacobs. Bro. C. I believe is suitcere but deceived by Warner who is his representation. Warner, who is himself in an awful delusion as has been fully

manifest at Diamondale.
Warner was there lamself, and while at Bro., R, Dhouse, mention was made of my name by the brother, and a young sister Mary P—, a true saint of God, expressed herself favorable toward the STUMBLINGSTONE editor, when self favorable toward the STUMBLINGSTONE cultor, when Warner in a frenzy of 'passion flew at the sister and derounced her as possessed of the devil, from what his clique call the Johnson heresy. The sister was so shocked that she cried aloud. Warner said to her "Bawl then, I am going to give you the red hot truth," or words to that effect, 'full of beistfous rage! So Warner and his party are laboring with might and main to extirpate the Johnson heresy as they call it, and every one 'who expresses himself friendy to me is denounced as having a, devil.

a devil.

This in every case is made of test of character by them.

Fighting Johnson and contending for the outward rites seems
to be their gospel.

The Sabbath before I was there the climax was reached when the young sister P— was present, at the Warnerite meeting. They then accursed her of having a devil and needing to get saved from the evil spirit she got from us. She fell under their fanatic power and asked them to pray for her. Foot, one of the three Warnerites was moved by the Lord, so he said, to cast the devil out of her. He went to work, by seizing her head between his hands and pounding her head on the floor, some said thirty or forty times with much force. the floor, some said thirty or forty times with much force, crying all the time "Come out of her devil!—Jesus come out of her —God come out of her repeating many times fiercely some such wild expressions, while pounding her head on the floor. But two or three men interfered and seized him and pulled him away from the poor woman, his fanaticism would have injured if not killed. This man Foote was threatened with mob violence for his fanaticism by indignant people of

the village.

with mob violence for his fanalicism by indignant people of the village.

But praise God it is opening the eyes of many to the awful delusion of the Warner sect which they have fallen into by fighting God's truth on the sufficiency of Christ without man's work of floshly rites and an earthly priesthood.

Last Sabbath, Feb. 8, I came to Diamondale, took Warner's apostles by surprise. They had a meeting appointed at noon of one o'clock, which is their princinal meeting usually dasting all the afternoon on Sabbath. But learning that I was expected to be present, they anddenly afjourned, and, fied is haste, taking up all appointments in Diamondale for that day, to escape my presence. But a neighbor informed us at evening that he heard thera howling at a certain house a mile or two away where they had taken refuge with the hope that I would not find their hiding place.

Thus was their guilt made manifest to all. The wicked flee when no man pursues. But the righteous are as bold has a lion. Ut was a laighble aftain right he would scatter in terror from oriented had accused as possessed of the ridevill. We read in Scripture, that the saints fear God, but they, don't fear the death or not the hearth be each of the hearth or one of the properties. This false helders and the death of the properties and the death of the saints fear God, but they, don't fear the death or not be the death of the contents of the properties of the contents.

read in Scripture, that the saints fevr God, but they don't fear the devil nor anything besides. This false holiness and oppo-sition to Christ alone, and idolatry for ordinances always runs and flees in terror from true saints, of God; while 'the' latter fixing no guilt have no fear.

TP occusionally near from Angel M. Raper and this deluded receasionally near from Anger M. Raper and this delider is not to be found. He depieshis criminality of course. But I have the testimony of Eplers whom he held as God's prophet, and several other direct witnesses. As well as fine own damaging statements in proof of his guilt. When he restores Mrs. Hettinger to her day full husband from whom he stole her day may think his background a graving.

I who e w't out i we cat to and to any checkived

\*\*Warner in his paper—See has defiounced Thomas H. Lowe as of the devil; Bro. Lowe was with Warner and of the same faile. But hope now that he is an able and vold champion of the faith, but was entangled with Warner's ordinance and holiness theory section. I

deceived and cursed by all such revivals of the statement of the statements.

In December we spent a week in Cleaveland, Opio, As we were not heralded by the press, and, standing hand-bills as other revivalists and lecturers, and our rospiel is not a worldly entertainment of course we'dli not have a very large attends and of the post of the revivalists and lecturers, and our rospiel is not a worldly entertainment of course we'dli not have a very large attends and of the post of the power of sectarianism and indicated in the post of the power of sectarianism and idologies are which as all other cities.

They cannot honestly plead ignorance over and over, there is another cities.

They cannot honestly plead ignorance over and over, and with a statements and idologies of the power of sectarianism and idologies of the pharisaical and self-right course of the statements.

They cannot honestly plead gnorance over and over, the power of sectarianism and idologies of the power of sectarianism and idologies of the pharisaical and self-right course of the statements.

I will take as the illustration one point. It is their pharisaical and self-right course of the statement that such demonse of the statement that such demonse of the statement of the whitewas rules of the statement of act the part of moral honesty before those they professettly seek to enlighten. in They do know there is a spiritual torganization of the

church of Christ; whether they know its power or not. They do know, that it is far above, and ought to know that it is far removed, from all that is humanly organized. They do know, that so-called come-onters have

tenaciously, held to and plead for the spiritual organization of the church, that they have held up and exalted the same as none others have done. They have maintained that it was, so full, so broad, so complete, so Divine, so thoroughly God's building, God's temple that it precluded the human; that it fore-installed the remotest thought of a human organization of Christ's church. Is this "no churchism?" In the face of all this we have stated: in spite of almost daily corrections, they persist in their out cry, of "no-churchism." this until they have filled, the length and breadth of the land with their satanic falsehood.

Why is this? It as easy to tell the truth as an untruth, and if a person has a good conscience it is vastly easier, and if sanctified by the truth cannot do other-

Shall I call it a strange moral infatutation on their

part?., It reveals wastly more.

It reveals an astounding amount of moral blindness, and perverseness of heart, touching the spiritual organism of the church. This is not to be seen from the high encomiums they may pay to the same. What they do, practically, is the only key to what they are and their

relation to the divine organism of the church.

The Jews in the time of Christ professedly, paid the highest tribute of .regard to the Mosaic economy but this was not a test of what they were or their heart relation to the Jewish church: when Christ came the fullness of all its types and shadows they orucified him as

So, to-day, when the spiritually organized body of Christ, of which he is the head would stand forth complete in body as he hath placed its many members, refusing to recognize all humanly organized bodies as Christ's body or church; is Christ in the person of that body as its only legitimate, head, denounced as no Christ, his body as no body, his church as no church!

What is the secret of this abnormal unholy manifestation of moral character? It cannot be necessitated by an undue exaltation of the divine organism of the true church by those whom they decry. As a body they have never passed beyond the expressed thought "Ye are complete in him which is the head of all prinsipality and power .-- As ye have therefore received Christ Jesus the Lord, so walk ye in him," Encircled in that completeness; having received him as the head of all principality and power to the fullness of being: they have chosen thus to walk in him, and in so doing have found a freedom to do God's holy will unknown before, with a fellowship and spirit of co-operation as broad as the universal brotherhood under God.

The secret is an undue exaltation of human, organism, which gives to it, both the spirit and power of idolatry. It is making the spiritual subordinate to the human. How can it be otherwise, when they discount, entirely so, those who stand alone in the fullness of his spiritual organism?

They as teachers know full well that, the exaltation of the spiritual to the plane of infinite completeness as revealed in Godle word would be death to

thought of humanly organizing God's church. They do know, or ought to, that a clear conception of God's spiritually organized church, by every honest soul would place it, in eternal opposition to all human attempts to organize the same, as being positive rivals of God's true church.

Their-unscrupulous disregard of truth comes from a kindred state of heart to that of the Jews in the time of Christ. They rejected their Messiah because, he-refused to reign over their hypocrisy as inter woven with their human commandments which made void the law of God and because of his uncompromising reproof of 

To day does history, repeat itself. At the very threshold of the second coming of Christ, when he would separate the bride from the worldliness, hypocrisy and moral death, that reigns underhuman, organism, so-called churches, preparatory to the marriage repentance, but by clasing human eyes to the dearful repentance, but by clasing human eyes to the dearful repentance, but by clasing human eyes to the dearful repentance, but by clasing human eyes to the dearful repentance, but by clasing human eyes to the dearful. supper of the Lamb, and reighing limit of Glory do looking for of Judgment and fiery indignation & On, the proud pharisees of human organism, reject the coming reigh of Christ in the person of the, bride agreal little what fools are men to make Jesus, mean, nothing when ones, who as their Master did and staught, reprove he nother to make Jesus, and described ones, Wijo an their Master did and staught, I reprove their sing and expose the moral fortenhess pervading their human sect systems. The Jews rejected Christ and the power of his

kingdom, in the interests of married hypocrisy and

man's wisdom.

The sad sequel is found in the hand writing of God under the terrible destruction of Julerusalem and ageunder the terrible destruction of Jorusalem and ago

The proud pharisaidal sectivad vocates not to-day are with their blind victims rejecting the coming Christ, in. the juiterest of human wisdom centered in humaniorganizations, as so-called churches. Their sequal as yet to come is clearly defined in the 10 and 11 yeases of the 14th chapter of Revelation. Behold what is there writen! How readest thou? / A1

# Faith-Kill, or Fanaticism.

1, -11- .1

The following from the Blade, a secular paper, is one .among hundreds of instances which come to our knowl edge in the modern drift of faith healing fanaticism; which is spreading over our country, deluding many outside as well as inside existing sects.

En. : " " " FAITH CURE" IN ST. LOUIS, of /. .

The coroner is investigating a faith-cure hospital recently established on Popular between Fifteenth and Sixteen streets. St. Louis, by some religious, fanatics. A baby, died, there is a most of the faith-cure order, the nurses uniting in prayer for its fectovery. The prayers, however, seem not to have been answered for the baby died, and the coroner hearing of the affair, commenced an investigation. The mother is a poor woman, living at No. 1412 North I weight street, and was a patient at the Clay Fermal to make the fair in the

male Hospital when the baby was born some four months ago. She took the child to the Faith Cure Institute two weeks ago at the suggestion of a neighbor who had heard that some wonderful cures had been effected there. Instead of improving the child grew worse and finally died. Toledo Blade.

There is only one way to escape an eternal

The idea of a faith-cure hospital is of itself fanatical. Bible faith don't want any hospitals, it trusts God in one place as well as another. It has no lo here is Christ, or lo there.

Again, genuine Bible faith cure, cures, it don't kill by neglect. There is no requirement of the gospel to neglect the sick, to do for them. all we know of as a means of relief. Just the contrary is the dictate of love and humanity. That is fanaticism which pretends to faith and don't show true love for the sick by ministering to their needs to the best of our knowledge.

Where persons are killed by neglect through pretense to faith, the law ought to punish them as much as for any murder. I don't wonder ungodly neighbors are indignant at such fanaticism. It destroys confidence in religion as all fanaticism does. There is nothing in true faith which does not commend itself to every conscience. The fingodly can't honestly speak against true faith. But they can and ought to condemn that pretense to faith which endangers, afflicts, or kills people.

If any one has true faith to cure, it always cures, it don't kill. If it cures, no body can find any fault, but are compelled to glorify such faith. If those who talk so much about healing faith, only HEAL, then it is all right. Let the miracles be done, and no body can find any fault. But this blow and parade about miracles, when most of the cures are done by mesmerism or some other power besides God, and the rest are doubtful or miserable failures, or mere pretenses, it proves fanati-

cism or the work of Satan. The ungodly can go without medicine and doctors, as I have known some such to do with a pretense to faith. But this is no Bible proof one way or the other. If the sick are healed or mirales done then praise God for it. But miracles are not necessarily from God, for Satan has this power too, Rev. 13: 14 and 19: 20. Hence we have to be on our guard. All are to be tested by the fruits of holiness and truth which they exhibit. God hears prayer for the sick and afflicted of every kind just as ever in the past, but this does not exouse any from the work of love in ministering to the afflicted to the extent of our power.

One suspicious circumstance about this faith healing sect is that their cures are of nervous diseases where the power of magnetism might be the agent. I never have known among these, of eyes that were gone to be restored; nor limbs that were cut off, to be replaced; nor the dead to be raised that were really dead. If it was genuine, faith-eure one would be done as easily as the other. A miracle is one thing, the restoration of diseased nerves and muscles by magnetism is another.

The Bible teaching of a literal hell, or place of endless torment is practically becoming a matter of doubt or disbelief by the masses of the so-called christian world. Robert Ingersol boasts that in less than five years there will be no minister of standing who reach such a doctrine.

It is not strange that infidels make this boast since o-called christians show by their lives and teachings that they do not believe the Bible on this subjects

Since all the fearful words of Jesus Christ descriptive of future punishment are explained away, by professed interpreters of Scripture, the restraints of whole never before

The word Hades and Generical iterally the grave, or place of the dead, or of burning near Jerusalem are reduced to only a temporal sense; as if they were anollonger mere symbols of the awint beyond? Such is the desperate intent of guilt to get rid of fear, not by Therach main in hell and Lazarus in heaven's gand the

nyb brethren yet on earth! The covered in the covered is Charisees had derided him beganse he

last, and the last shall be first. we die a line last, and list only by a desperate and dishonest perversion of words that the plain story of the rich man, and Laza rissis made to mean nothing but an earthly disappoint ment of Jews jealous of Gentiles. Oh, what trifling Jesus is speaking of what takes place after death. I is a warning to the coveteous and rich of this, world All-earthly torment is but a shadow of that which is to come. Tesus dever inagnified earthly things. It was only that which is his een and eternal 'to which all his teachings relate.

Place beside the case of the rich man in torment, the words of Jesus . "If thy right eye offend thee, pluck it out. It is better to enter into life with one, eye than having two eyes to be cast into hell fire where, the worm dieth not and the fire is not quenched." This is repeated of the hand and foot. Oh, what perversion is repeated of the hand and foot. Oh; what perversion Again, by what rule of moral arithmetic does multi-of Christ's words to make them mean any calamity of plying a sin diminish its guilt? earth, since he tells us not to fear those who kill the

body and have no more that they can do! Then Matt. 25,: 46. "These shall go away into ever-lasting punishment and righteous into life eternal."

1 24

teach that God will ever end the misery of those who

. There is only one way to creape an eternal hell, and to settle this question beyond all doubt, and that is to repent of sin and get saved from its guilt and curse.

The very effort of men to prove there is no hell only proves their guilt and desert of hell. Why do they wish to defend iniquity except they intend to practice

No innocent person, nor any who intend to cease from sin, have any cause to prove there is no hell. The very discussion of the question, as a matter of doubt betrays an intention to live in sin, or which is the same thing, to uphold others who live in sin. In nocence always pleads for virtue instead of immunity from punishment. It is only the guilty who complain of the hardness of justice. The virtuous and innocent have no occasion. They know there is no hell for those who don't deserve it: Perfect love casts out fear. On the contrary innocence pleads against iniquity, and always says there ought to be a hell for it, and grieves only that the wicked go unpunished. Justice and purity are insparable. Love of law, and its penalty is the essence of purity. Its abhorrence for sin demands vengeance. Lenity for sin is laxness of virtue. God could not show mercy without an infinite sacrifice.

In Hebrews 12; the apostle reasons from all the infinite superiority of Calvary over Sinai, and grace over law that the wrath for rejecting the gospel of Christ will be just as much greater than the bodily suffering inflicted under the law of Moses.

It is impossible to believe the Bible and not to believe its full and unmistakable warnings of an eternal

O, that God would wake the slumbering conscience of the masses who are rushing down to, eternal burnings with all the light of this land of Bibles.

The awful judgments of God in this life where justice is not administered, prove that when justice is dispensed that the suffering of human, experience here will be only as drops to the ocean of fury to be poured on the guilty soul that will not repent.

God will not have to change, who visits our race with a hell begun on earth, to continue the same without hope or relief on the other side of death. Oh, then let sinners be warned in time!

Unity of Divisions.

If those at Corinth who were divided about Paul, Cephas and Apollos, had formed a union of their three divisions, would that have met Paul's requirement, "That there be no divisions among you?"

Was it the unity of his disciples for which Jesus prayed in John 17th, or the unity of sects and divisions among them? If there is any virtue in union, how is it about a union of divisions?

Does not such a union pecome more sectarian than any division by its very support and adoption of all di-

A sect separation may be the result of, ignorance, while its members oppose the principle of divisions. But when men unite to uphold and practice division, then their union is more sectarian than any and all 8 x 818

The most stuperdous lie and moral farce of modern christianity are the alliances, untons, and associations of christian sects which make a virtue of their union!

No hypocrisy can surpass the sham of denominational unions, which uphold the division of Christ's followers some fear are removed, and the flood-gates of crimp into sects. A combination of selfish divisions to per-are, hoisted, and our land is deluged with wickedness as petuate themselves, is the worst possible denance of never before.

This softer word by which: sectarian guilt, hides its character by the infultiplicity of names in Christ's family implies the addition of lecherous love to the guilt of diwisions. I h was renderonalizational.

A still more remarkable moral phenomenon appears in the modern holiness movement which consists in the use of the word undenominational to mean all denominations. Literally untilenominational means not denomina-tional, on no sects but that freak of conscience which is peculiar to the second-blessing of sects applies the word had rebuked their love of riches. He just gives them a to the opposite idea, and makes it mean all denominations look over into the awful tuture where the first shall be instead of none, and is more bitter against no sect ideas last, and the last shall be first. than is any existing sect.

This holiness movement which originated with Inskip and is now spread by many advocates and notiness bands and associations East and West, makes a special virtue of being undenominational and moving in the direction of church unity for which Jesus prayed, by hinst the opposite method of doing away with divisions. It makes no sectithe only sect sin, and to uphold one sect, or dehomination only, to be more sectarian than a to embrace all sects. The more divisions or denominations, is to be the more undengminational or unsectarian!

In the first place, if denominations are, virtuous, I don't understand why their sanctification don't say denominational instead of undenominational. Why do they make a higher grade of virtue of undenominationalism if sects are good things?

The world reason that if a man kills but one man he is a vile murderer and ought to be hung, but if like Alexander or Napoleon he kills thousands of men he is a hero and worthy of immortal honors!"

Precisely so if a man contends for one sect, or is op posed to all divisions, he is a vile sectarian; but if we embrace and uphold six hundred divisions and murders of Christ's body we are models of unsectarian virtue and charity! To be a denominationalists or sectarian is to be a no sectife, or to adhere to one sect only; but undenominationalism and unsectarial is to go into the business of splitting up Christ's body into endless factions and to endorse the principle of division altogether! This is the essence and cream of the finished clarified sugar of modern holiness!

To make words on all vital matters of love and unity to possess the the opposite from the literal sense, and to make innocence attainable by multiplying sin into itself

in geometrical progression! We read in the Bible of having the conscience seared with a hot iron, and of putting light for darkness, and darkness for light. If this is not true of this holiness I

don't know what can be. The plain truth which all can see who are not blind is that to be undenominational is to be no sect, and not all sects! If words can be made to lie it is a lie to say that undenominational means all denominations, instead of none. To hold to all sects is self-evidently more sectarian by just the whole number of existing sects multiplied into itself than the most bigoted devotee of one sect can possibly be.

ULTRA DENOMINATIONAL OR SECTARIAN is the only truthful description of those who uphold more than one sect, and their yery pretense to excessive charity, and unity is just exactly by six hundred times the opposite extreme from charity and unity!

DENOMINATIONAL, UNDENOMINATIONAL, ULTRA-DENOMINA-

# TIONAL. A SECTARIAN WORD MASK.

Denominational is a softer and less obnoxious word for SECT. It is used to conceal the sin of division, To denominate, is commonly understood 'to name, or to call by a name. To call a people by a name does not necessarily imply sin. Every family is denominated, or named to distinguish it from other families. Every named tion is named, and all the people bear the name of the country or place they came from. Hence the word denomination which means a people named, does not carry the offensive idea of division in its sinful sense.

But the word is made up of two Latin words de and nomenare. De means from or apart, and nomenare to call by a name. The Word denomination then means a body which is named apart or a separation from some other body, and hence is precisely the same as sect.

There are separate families and nations in this world

Out not in Unrist's church.

Christ is not a polygamist as sectarians make him. Nor is his kingdom divided. The word denomination applied to the Christian charch means that Jesus has separate families and kingdoms, in his family and king dom, which is as false and latal as any doctrine of infidelity or Mormonism. The Mormons are far less guilty in God's sight who confuse the cartly family by multiplying its mothers, than those who thus treat. Christ's but not in Christ's church. plying its mothers, than those who thus treat Christ's church. Separate names in Christ's family proves the worst form of adultery which ever cursed humanity.

# What Form of Baptism?

I am in receipt of letters from new readers asking how I administer baptism, whether by immersion or sprinkling; and how about the ordinances Jesus and apostles kept? I and how about the ordinances Jesus and apostles kept? I will answer in scripture terms: John indeed baptized with water, but ye shall be baptized with the Holy Ghost." I don't understand that we are to go back from substance to shadows, from Christ's to John's baptism. Since Jesus every time contrasts his baptism with John's by water I accept his own teaching of what baptism saves, and what he commands. His commission also requires us to make disciples, to convert men, and baptize them into the name of the Father, Son and Holy Ghost. And I know that we cannot make disciples or converts nor get them truthfully into God's name except by the Holy Ghost, of which all must be born. No one can be half born into God's family, and when born of God by the truth we preach, souls are made complete in the family and name of God.

Jesus and apostles kept all Jewish ordinances, baptism and

But in opposition to all this the New Testament discounts wealth as a hindrance to eternal life: and distinctly affirms that the only way in which it can possibly aid in the way of salvation is to get rid of it. Money is discounted in the constituent element of the gospel. Its foundation principles being so framed that they create a special repugnance in the rich and adapt themselves fo the poor. One of the tests of Christ's Mesiahship was that "The poor have the gospel preached to them." A system whose prevelant feature is mercy could not do other wise.

Luke chapter 6, "Blessed be ye poor.—
Woe unto you that are rich." In 2 chap: James is laid down a settled principle: "Hath net God chosen the poor of this world, rich in faith and heirs of the kingdom.?" In the sermon on the mount money is presented as the rival of God and Heaven demanding from man the service due to God: alienat-

mon on the mount money is presented as the rival or God and Heaven demanding from man the service due to God: alienat-ing man's affections from God which calls forth the solemn injunction; "Ye cannot serve God and mammen." In the

parable of the unjust steward money is discounted by the name Christ gives it "Unrighteous mammon." Thus by divine christening it bears the odor of injustice and wrong through its history. In Christ's dealing with the rich we see how here contemns money. In the treasury the place where offerings of the rich are paraded and shine; their chosen place of estimate and value, he brings the poor widow with her of estimate and value, he brings the poor widow with her offerings of the rich are paraded and shine; their chosen place of estimate and value, he brings the poor widow with her offerings of the rich are paraded and shine; their chosen place of the audience, and the poor half-naked sheep whom he had of estimate and value, he brings the poor widow with her offerings of the rich are paraded and shine; their chosen place of the audience, and the poor half-naked sheep whom he had of the rich was in more than they all."

In his contact with the rich young man, Mark 10: "How hardly shall they that have riches enter into the kingdom of heaven." The parable of the rich man and Lazarus is based nomination in the sight of God." And however highly esteemed money may be by worldly church members 'it is discounted by God. The rich man in hell is God's estimate of money. The story in the 12th chapter of Luke is a forcible presentation of this truth. Laying up treasure upon earth presentation of this truth. Laying up treasure upon earth is nowhere sunleaded nor anneyed in the New Testament is nowhere sunleaded nor anneyed in the New Testament. In his contact with the rich young man, Mark 10: "How hardly shall they that have riches enter into the kingdom of heaven." The parable of the rich man and Lazarus is based upon the fact that "That which is esteemed among men is abomination in the sight of God." And however highly esteemed money may be by worldly church members 'ti s discounted by God' The rich man in hell is God's estimate of money. The story in the 12th chapter of Luke is a forcible presentation of this truth. Laying up treasure upon earth and not being rich towards God. The money making talent is nowhere applauded nor approved in the New Testament. The rich are commanded to weep and how! for the miseries that shall come upon them. Paul says to Timothy thou man of God flee those those things."

# Bro. H. S. Hargrave, of Texas, writes:

DEAR BRO.: I have been reading the STUMBLINGSTONE for several months, and find each number filled with Bible truths: which is food for my soul.

several months, and find each number filled with Bible truths: which is food for my soul.

I worshiped the sect God for many years; worshiped I knew not what.—Four years ago I was liberated from the kindred of Agar: by adoption into the free family. Of truth. I was begotten, and the truth has made free. Free from the superstition, "The unknown God," which name Paul could see written in the synagogues of the unbelieving Jews. I can read the same writing now in the synogogues of Texas the (sect) "unknown God."—Bro. my heart is agonizing for laborers to be sent into lits vineyard, who will not seek a shade (easy place) when the sun gets hot, who will confess the truth. There is some here who believe, but will not confess for fear they will be turned out of the synogogue, as it was in the days of Christ, John 12: 42. One M. E. sect preacher said to me: if he was to preach what he knew to be truth, in regard to 'One' Lord, one faith, one baptism," they would turn him out of the (synogogue) church, yea, he said they would hang him. May our Father, and he will save the purchase of his blood by placing the truth into hearts, who are willing to hold to the truth, though the wicked, and blintied synogogue rulers may put them in the fife, heated strong times hotter thinh it was wont to be heated though they are put in the lion's den or fliven from home into the hills and mountains as the prophets were. put in the lion's den or driven from home into the hills and

nountains as the prophets were.

I attended the M. E. annual conference, at Sulliher Springs,
Texas, in Nov. last one hundred and fifty predichers present,
not one soul saved. A Mr. Bitts applied for ordination, an Texas, in Nov. last, one hundred and fifty prelichers present, not one soul saved. A Mr. Pitts applied for ordination, as charge was brought against him for refusings, to baptize apage cording to the M. E. discipline, and it caused a great unroar. Sometimes six would rise at once to speak, the bishop would have to decide who should speak; some cried great is the law (god) of the M. E. church, others said he is one of the best (preachers we have got, and should be ordalued, and that others have said the same things; but not sq. publicly. Why, not prefer charges against them? But the poor fellow had confered with flesh and blood consquently, had to ablie by the decision against him. Some was for Paul and some for Apollos, but not enough for Christ to keep him off the cross. Thus poor souls are going on building their Babel Tower, deceiving and being deceived. The Bishop. McTier, preached on Sabbath, said the M. E. church was a branch of the church organized by Christ himself while here on earth. A centennial sermon of M. E. church was a branch of the church said the Lord had declared the horganess of hell should not prevail against their church. They were all numbened from the North pole to the Gulf of Mexico, by him. Said that the Southerft now outnumbered the Northern Methodist. Does the Bible give any account of this kind of proceedings? David numbered his people from Dan to Beersheba, and the result was the fall of many poor souls. Some here say the M. E. church its their mother. It was mine for many years. I can sympathize with such, for the Methodist church once was my Mother. At that time I knew nothing of that Body of which Christ is the bead, Col. 1: 18.—For I was dead in trespasses waiter, but ye shall be baptized with the Holy Ghost." I don't understand that we are to go back from systekanes to shadows, from Christ's to John's baptism. Since deceptoristic contrasts his baptism with John's of the state o

The following is an extract of a letter from J, K. P. Sheperd., of Kan::

DEAR BROTHER in the Lord, and laborer for his truth.—I think it my duty to say, and I don't care 'who hears' me say: God bless the STUMBLINGSTONE and its Editor.—
The hireling slumbers upon a downy bed of ease and comfort, while the wolves are sneaking around in their sheepskins. Seizing the poor defenseless sheep. Robbing them of their fleece with which to pay the preacher to cover up and hide his rascality and pour out lavishly into the hat for the Elder on quarterly-meeting day, and he goes home with him for

tached myself to the M. E. sect; lived in its pen ten years; was driven out by corruption and cruelty, such as I have above stated. Was a class-leader when I jumped the fence. I said to myself: "If I have to live among wolves, I'll go where I expect them and will not be deceived when I meet them. I obeyed the heavenly sall: "COME QUT of her my people," and again: "Comé out and be ye separate and touch not the unclean thing, and I will receive you," are the words of Jesus: Praise God forevermore. I have found him an all-sufficient Savior. And I thank God to-day I am standing out of sect Babylon, alone for Jesus, obeying the injunction of Paul to Timothy "Preach the Word," yet I am not alone for Jesus is with me every moment.—I am happy in his presence, he is my soun's delight.

for Jesus is with me every moment.—I am happy in his presence, he is my soul's delight.

Oh! my Brother, I cry and love to cry: "Come out of her my people." I pity them, and pray God to open the eyes of their understanding that they may know of a truth that their voke is not God's voke; but is the burdens of men and grevious to be borne. I see letters in the STUMBLINGSTONE from brethren, from many parts of the U.S., am glad to know that the fire of God's truth is being kindled in so many places and hope to see the day when its immense flame will sweep over the continent destroying the sectish works of the devil, and Christ's will upon the runs thereof.

#### GBITUARY.

DIED Nov. 19th 1884, at Phillipsburg, New Jersey, Forrest Lamb, son of Elder George and Sister Lamb, aged 32 years and two mouths, of a lingering illness. The subject of this notice had been a cinple since his infancy, his lower limbs notice had been a cinple since his infancy, his lower limbs notice had been a cinple since his infancy, his lower limbs notice had been a cinple since his infancy, his lower limbs notice had been a cinple since his infancy, his lower limbs notice had been a cinple since his infancy, his lower limbs notice had been a cinple since his nowledge of Christianity, but not a possessor of a limb of a well-wisher of Christianity, but not a possessor of a bresoffal knowledge of Christ until about three months pregrand and glorious dash of the diving pen, canceled all his sins and bade him go in peace.

At this functure in Forrest's history there was great loy in his fathers house—especially the deart mother, whom I have heard agonizing time and again in prayer to God these many prayer! It has inhocked prison doors and dungeons, overturned in lighty edifices, padlocked the jaws of lions, and answered highly edifices, padlocked the jaws of lions, and answered highly edifices, padlocked the jaws of lions, and answered in lighty edifices, padlocked the jaws of lions, and answered hearts. Praise the Lord, Amen!

A large concourse of people gathered at the residence of our dear bereaved brother, on the beautiful afternoon of the loved who knew him. The sad occasion was improved by loved who knew him. The sad occasion was improved by the sewords. Elessed are the load. Left.

Forrest's last words, were: "Good bye Mother," Teaching out his hands to those in the room, find thus he parted with a hands to those in the room, find thus he parted with habitants shall not say I am sick.

I solicit the prayers of the church of Christ in behalf of Bro.

habitants shall not say I am sick.

habitants shall not say I am sick.
I solicit the prayers of the church of Christ in behalf of Bro.
Lamb and family in their sad bereavement.
J. W. S. Johnson.

We do not wish him back again, But feel our spirits rise; Another link is added to the chain Which binds us to the skies .- PARENTS.

#### A General Assembly in Telede.

Wednesday March 18th, we will appoint a general assembly in Toledo, to which we will invite all pilgrims for one week. We will endeavor to secure reduced fare on Rail Roads, and desire to be informed who will come. Come to camp in our chapel house the same as at camp-meeting, bringing quilts, etc., if convenient. We have plenty of straw and shelter, etc. Let all come who can.

P. S. I am doubtful about half fare. But will notify in

P.S. I am doubtful about half fare, but will notify in time if any roads will allow half fare.

Assembly at or Near Bro. McCarley's Delta, Clay Co. Ala, August or September.

Dear Bro. McCarley writes that they propose to have a general meeting of the church of that region, at or near his place next August or September and expects Bro. Job Morgan and others of Coosa Co.; Bro. Mitchell of Carrolton, Bro. Lowry of Heard Co., Ga., and Bro. H. T. Dickins of Locust Grove, to be present and hopes for us also to be there,

I approve of the appointment of such gatherings and if health would admit and the warm weather was not an objection I might be there. The great expense of traveling also prevents my visiting the South as I would like. But I trust the way will be opened when it is best for me to visit the South.

I still hope to comply with requests from brethren in North Carolina and Texas to visit them ere long. Some have in time past assured me that my expenses would be paid. Let any who feel that the Lord wants me to come continue to say so and inform me if the way is opened, and I will take the matter into prayerful consideration. I feel that I ought to visit Texas where large numbers are free in Christ. In more than a hundred towns of that state we have interested readers and lovers of truth. Whenever I go I desire to know as long before hand as possible. Let central meetings in every state be arranged through our paper and I will attend so far as I can. so far as I can.

Above all refusals hundreds of new names per month are now pouring into our list of regular subscribers, and with the multitude of corrections makes an immense work for our recorder and type mail list corrector. We need an extra printer, which we cannot now afford to hire. We also need a folding machine and paper cutter which would cost about four or five hindred dollars, and save much labor and expense We also need stereotyping machinery which would cost

sixty dollars and upwards.

We are looking to the Lord to provide these things as he sees they become necessary.

We shall publish a full tract on outward rites so as to supply the calls for it within a week or two,